2:Gough E-4, 5 (1947-1949)1961 A Wll Kerala A Wll
Central Kerala Nayar

lords and tenants through indigenous Muslim middlemen. At that time the middlemen appear to have paid the villagers directly in cloth, metals, and luxury goods. Sumptuary laws confined the use of many imported goods to Brahmans, Nayars, and merchants. Other strategic goods such as metals and cloth filtered down from the landlords and tenants to the lower castes in the form of customary gifts at festivals.

During the period of European trade (1500 to 1792) markets and cash transactions encroached further upon the subsistence economy of villages. The kings prosecuted larger and larger wars and increasingly paid their Nayar soldiers in cash, even though they continued to muster them through the Nayars' "feudal lords."[8] As the pepper and coconut trade increased, new gardens came under cultivation and landlords and tenants often sold their spices for cash. The Nayar retainers seem to have received most of this cash from the towns, for as tenants they held the bulk of the village's garden lands as well as receiving their payments in war. From about 1550, therefore, landlords, who wished to maintain control of the economy, had to develop some means of extracting money from their tenants. Cash payments thus became a regular feature of the *kānam* tenure (Logan, 1951, I: cxxxi). The tenant periodically advanced a cash sum to the landlord as a kind of forced loan, the interest on which was then set off against the annual payment in kind. At the death of either landlord or tenant 13 per cent of the original sum was deducted from the loan as a succession fee. The tenant might then repay this amount in cash or revert to paying a larger share in kind. Later in the period cash renewal fees seem to have been exacted by landlords every twelve years. In some cases the tenant would prefer to surrender his land or to sell his right and move his family to another village. Sales of landlord rights, even (near the ports) to Europeans or Muslims, also increased. However, sale of either landlord or tenant rights remained disreputable, lengthy, and hedged about with legal restrictions until after the collapse of native rule (K. P. P. Menon, 1929: 309–310; Logan, 1951, I: 597 *et seq.*; II: cxxxv).

[8] I use the term "feudal" here without precise definition. In many respects the political structure of the Central kingdoms was comparable with that of the stronger Western European principalities such as Flanders and Normandy in the second half of the eleventh century. There was centralized control of the judiciary, of armies, trade, and coinage, but within each principality subordinate lords retained minor judicial powers and owned domains and private armies (Stephenson, 1942: 80–92).

3:Gough E-4, 5 (1947-1949)1961 AWll Kerala AWll
North Kerala Nayar

Murder among the Nayars
627 613 628
sometimes led to blood feuds between lineages (*ibid.*, I: 195–196). Chiefs could usually cut short a feud between commoner lineages, but even these feuds occasionally ran their course for a generation, although cognatic and affinal ties between lineages helped to bring them to a close. Greater feuds were sometimes waged between the lineages of village headmen or chiefs of adjacent districts, in which the commoner Nayars of each area might participate.

Matrilineal Units

THE CLAN

614 564
Among Nambiar commoners the largest matrilineal unit was the clan (*vamsham* or *illam*). It had the functions of exogamy and mutual hospitality. Common descent was merely stipulated and not demonstrated and the order of segmentation within the clan was unknown. [635] The clan might be dispersed throughout a kingdom or even, perhaps, between kingdoms. Its members might point to a particular village as their original ancestral site, but each clan seems to have been much older and its history less clearly documented than among Nayar retainers in Central Kerela. There is no doubt that clans became much more dispersed in the nineteenth century than they had traditionally been because of the development of new areas of cultivation and increased mobility between villages. However, even traditionally the clan seems to have had more members and a wider spread than in the Central area. Its characteristics may be attributed to several factors. First, Nambiars were not divided into separate retainer castes. Thus, although the majority of commoner marriages were within the village, [582] Nambiars did have greater freedom to marry and move more freely between villages throughout the realm. Lacking a strong superordinate political structure and internal caste differentiation to give form to their relationships, they had larger kinship units. Newcomers to a village probably did not need to become affiliated to its assembly by order [608] of a superior political authority. Instead, they could probably affiliate themselves with their clan fellows and so at once be provided also with classificatory affines in other clans. Second, Nambiars practised
614 564 591
avunculocal residence; husband and wife lived in the husband's matrilineal ancestral house (Buchanan, 1807: 513–514). Sons normally moved back to their own matrilineal homes at puberty, but daughters [425] moved to their husbands' homes. However, Nambiar fathers occasionally gave privately acquired land to their wives and children when they were able. The children might then settle permanently in

3:Gough E-4, 5 (1947-1949)1961 AWll Kerala AWll
North Kerala Nayar

matrilocally in a home with the wife's mother and sometimes with others of her older matrilineal kin. Twenty-six couples (49 per cent) lived neolocally in a house provided by the husband and containing no natal kin of either husband or wife. Of these 26 neolocally resident couples, 6 (11 per cent) lived in a house which the husband had inherited from his dead father; 3 (6 per cent of the total) lived in a house which the husband had obtained from his taravād; 14 (26 per cent) lived in a house newly built by the husband for his wife.

These figures may be contrasted with the modern picture in a Central Kerala village, where the marketability of land and labor have also brought about a partial disintegration of matrilineal descent groups and an emergence of the elementary family as a residential and economic unit. Both in Central and in North Kerala, moreover, marriage has been compulsorily monogamous since the 1930's, men have been legally obliged to maintain their wives and children, and the whole of man's private intestate property has passed to his mother, wife, and children at his death (Madras *Marumakkattāyam* Act, 1933; Cochin Nayar Act, 1938; Nair, 1941: 306). In addition, it has now become legally possible for the members of a taravād to divide their matrilineal ancestral property on a per capita basis. Once the ancestral property has been divided into individual shares in this way it becomes private property in law and is heritable in the same manner as are self-acquisitions. Both in Central and North Kerala, therefore, economic change and resultant modern laws have combined to break down traditional matrilineal descent groups.

In Central Kerala, however, population is denser and there has been less waste land available for individual cultivation. Over the past hundred years, therefore, when individual men have acquired private plots, it has more often been through purchase of already cultivated land than through cultivation of virgin land. Further, Nayar men in Central Kerala, having been a professional militia, tended after the disbanding of their armies either to remain non-cultivating owners and tenants or where possible to move into new forms of salaried employment. Central Kerala today is more urbanized than is North Kerala, so that a much greater proportion of Nayars have salaried work in factories, as clerks, as government servants, as schoolteachers, or in the armed services. Many are unemployed and merely live from their ancestral lands. Particularly among retainer Nayars, who are relatively poor, men have amassed less self-acquired land than was possible for Nayar cultivators in North Kerala. Moreover, because Nayar men are often not themselves the cultivators of

3:Gough E-4, 5 (1947-1949)1961 AW11 Kerala AW11
North Kerala Nayar

their land, there has been a tendency—under the new law of division of taravād property—for women and immature children to retain the ancestral houses and much of the land and for men to take their individual shares of the property in cash. Thus, having left their taravāds with their shares, some men now find themselves living in a house owned by the wife and her young children. Other men pool their share of property with that of the wife and jointly buy a new garden and house. When the location of their work permits it, most men remain in their ancestral homes until middle age and visit their wives in the traditional manner.

Modern residential patterns in Central Kerala, although moving in the direction of autonomy for the elementary family, thus show a different bias from that seen in North Kerala. Our contrast is made with data from a Cochin village three miles from a large town, where 75 per cent of Nayars of retainer castes worked for wages in the town. Here, out of 65 high-caste Nayar houses, 40 (61 per cent) had been built by kāranavans for their taravāds in the traditional manner; only 22 per cent had been built by a man for his wife and children, and 11 per cent had been built or bought jointly by husband and wife; 3 per cent had been built by a man for his private use, and 3 per cent by a woman for herself and her children.

Taking the constitution of households, we find that 46 per cent contained matrilineage segments more or less of the traditional type, except that one or more husbands of the women might live regularly in the house. Seventeen per cent contained a "broken" matrilineage segment, the adult men of which had left their natal kinswomen, taken a share of the property in cash, and gone to live with their wives. In these houses the husbands of the remaining women might or might not be living with their wives. Twenty-nine per cent of the households were simple elementary families; 3 per cent contained only one man; 3 per cent contained an extended family composed of some modern mixture of matrilineal and patrilateral kin; and one house contained a widow with her small children.

Taking the residence of married couples by household, we find that out of 100 couples, 58 lived duolocally, the husband dividing his time between his natal home and that of his wife in the traditional manner. In some cases the wife might occasionally move for a few weeks to live in the husband's natal home if circumstances made this particularly desirable. Such an arrangement was however very modern in Central Kerala; it was much disliked by women and was seldom resorted to. Eighteen of the couples lived matrilocally; the couple

796 Before
[793] day-break of the first day the ordinary temple priests, a Mûssad, will leave the temple after having swept up and made it clean; and (before day-break also) five Nambûtiris will enter it, bearing with them "Sudhi 796 Kalasam." The Kalasam is on this occasion made of the 778 five products of the cow, *i.e.* (panchagavyam) together [237] with some water, a few leaves of the banyan tree (Arayâl) and Darbha grass, all in one vessel. Before being brought to the temple, mantrams or magic verses will [783] have been said over it. The contents of the vessel are sprinkled all about the temple, and a little is put in the well, thus purifying the temple and the well. The Nambûtiris will then perform the usual morning worship, and either immediately after it or very soon afterwards they leave the temple, and the Mûssad, the ordinary priest, returns and resumes his office. The temple belongs [613] to four Taravâds, and no sooner has it been purified than the Kâranavans of these four Taravâds, virtually the joint-owners of the temple (known as Urâlas) present to the temple servant (known as a Pishârodi) the silver flag of the temple which has been in the custody of one of them since the last festival. The Pishârodi receives it and hoists it in front of the temple (to the east), thus signifying that the festival has begun. While this is being done, emphasis and grandeur is given to the occa- [201] sion by the firing off of miniature mortars such as are common at all South Indian festivals; and, after the [411] flag is hoisted, there are hoisted all round the temple small flags of coloured cloth. For the next few days [788] there is nothing particular to be done beyond the procession morning, noon and night; the image of Bhagavati being carried on an elephant to an orchestra of drums, and cannonade of the little mortars. All those who are present are supposed to be fed from the temple. 796 There is a large crowd. On the morning of the fifth day 564 a man of the washerman (he is also a tailor: Vannân) caste will announce to the neighbours by beat of tom-tom that there will be made a procession of Bhagavati issuing from the gates of the temple and passing round about. [202] Like all those who are in any way connected with the [188] temple, this man's office is hereditary and he lives to a small extent on the bounty of the temple, *i.e.*, he holds a [425] little land on nominal terms from the temple property, in consideration for which he must fulfil certain requirements for the temple as on occasions of festivals. His office also invests him with certain rights in the community. The Vannân has, I believe, immense power

6:Fawcett G-5 (ca. 1900)1915
AWll Kerala AWll
Nayar

776 the necessary solemn ceremonials. Sandalwood is the fuel used
766 sometimes. A small pit is dug which is covered with sandalwood
825 pieces and they are set fire to. When the flame burns intensely the body is quietly placed in it; and reduced to ashes together with, in some cases, incense and myrrh. This is believed to mitigate the dangers consequent on the death of the serpent.

776 "The popular conception of the family cobra is that it is a
825 tiny little thing with a full developed hood, and fangs, and possessing a golden tinge; which shine brilliantly in the rays of the sun. At the sight of human beings it gets away to its holy shrine exhibiting a reeling motion on its way thither. It never gets far away from its abode of which it is the perennial guardian.

564 "One striking phase of serpent worship in Malabar relates
776 to the family of Pappanmakkat Nambudris and the singular
825 and effective control they exercise over serpents in general. Their powers are handed from father to son. It is said that this Nambudri household is full of cobras which find their abode in every nook and corner of it. The inmates can scarcely move about without placing their feet upon any one of these serpents. Owing to the magic influence of the family the serpents cannot and will not injure them. The serpents are said to be always at the beck and call of the members of this Nambudri family and render unquestioned obedience to their commands. They watch and protect the interests of the family in the most jealous spirit. In short, these reptiles live, move, and have their being as freely as if they were domesticated animals imbued with supernatural powers.

[755] "Cases of cobra-poison are generally taken to this Brahman family and the headman sometimes summons before him the identical animal which caused injury and it is said successfully effects a cure as if by some mystic and magic influence.

825 "The serpent also plays a conspicuous part in contracts
425 between citizens. The family serpent is in old deeds the
776 subject-matter of sale. The sale of a house compound extends also to the family serpent. The stipulation in these documents invariably is that the family serpents are sold along with the properties; and even in cases of division of family property amongst its several branches of members, the family-serpent is included in the division. Such is the sacred prominence which has been given to the serpent amongst us. Their anger
[753] is said to manifest itself in some member of the family being
[982] struck down with leprosy or some other loathsome disease; while by their propitiation they can be converted into the guardian angels of our households, powerful enough to preserve the prosperity of the inmates as well as to vouchsafe their complete immunity from the attacks of virulent diseases and sometimes even from death."

8:Panikkar I-4, 5 (no date) 1918 AWll Kerala AWll Nayar

264 626 564 was in a state of terrible fury. It was only with great trouble that they were persuaded not to excommunicate the poor man.

621 178 The Nāyar life and customs can be rightly understood only in the light of their village organisation. The enormous influence the opinion of the village has in all matters connected with their social, as well as their family, life is the main reason of the persistence of the Nāyars as a vigorous and healthy community in spite of strong economic pressure, merciless competition and fast changing conditions. It is also due to this system of organised life that the customs of sexual relationship and marriage, which look so loose and immoral on paper, are found actually to be decent and tolerable. The Nāyar community is not more immoral than any other community in the world. The restraining influence among them does not come from actual written law, as among the Hindus of other parts of India, or from a belief in any social philosophy present in the mind of at least the leaders of thought. It comes from the strong feeling of social propriety which the village has developed to a very high degree.

III.—FAMILY LIFE AMONG THE NĀYARS.

613 [425] The Nāyar family consists of all the descendants from the same ancestress, counting relationship exclusively from the side of the mother. Theoretically it may contain all those who have a common ancestry of this kind, but, in practice, when families grow unwieldy, they divide the common property and live under different roofs. Ordinary families consist of relations four or five degrees removed. The numerical strength of the family varies. In old and aristocratic families one finds sometimes fifty to eighty people, though one or two families can be mentioned in Malabar which contain one hundred and fifty to two hundred people.

The undivided family generally lives under the same roof. In the house itself only the females live, while the male members of the family occupy rooms set apart for them, or, if they are rich, live in houses in neighbouring compounds. The Nāyar 351 house has always a large piece of enclosed ground in front of it, which is called 613 *Muttam*. Often it is used as an ornamental garden, and no man of the lower caste may enter it. There the children walk about and play in daytime, and the women have their dance and general merriment in the evening. Behind the house is a [562] vegetable garden and a bathing tank, which is reserved exclusively for women. The dominant idea in the arrangement of the house is the proper separation of sexes in the family.

613 421 [179] The family owns property in common. What a private individual earns belongs to him exclusively, but when he dies it is joined to the rest of the family, according to the old Nāyar law which is still prevalent in some parts.[1] When the

[1] Legal tendency has been to modify this practice.

When the family becomes unwieldy, or certain members show insubordination, the family property is partitioned equally among *each female line*. That is to say, if there are three sisters in the family, each having daughters and granddaughters, the partition is done in such a way that each of the ancestresses founds a separate family among whom the original property is equally divided. It is best explained by a diagram :—

[Capital letters stand for women.]

In this case, supposing A, B and C dead, and the eldest male member *d*, being *Karnavan*, the male members, *t*, *k* and others demand partition. The joint property will be divided equally into three parts, each of the groups, in spite of their numerical difference, getting equal shares. Now, in the first group, there are two subdivisions to be made, while, in the third group, the property has to be further divided into three. Group 2 has only one female line, and, therefore, in that line, the property remains intact.

The partition of property does not affect the relationship. The members of a divided family are still called by the classificatory names, and a birth or death in one family creates pollution to the whole stock. Centuries might pass, but they would still remain strictly exogamous groups, and the rights of relationship (such as pollution, etc.) would continue, though in a lesser degree. There are many instances in which, though family partition took place at least a hundred and fifty years ago, the members continue to call each other brothers and sisters, as if they were the nearest blood relations.

It may be noticed in this connection that a Nāyar young man or woman is not supposed to talk to any relations of the opposite sex in the same family *if they are of almost the same age*. A younger brother can talk to a sister considerably older than himself; but under no conditions may he talk to a younger one, and in orthodox families this restriction is carried so far that if it is known that a brother is standing somewhere near, the sister scrupulously avoids him. It is the custom that after the *Talikettu kalyanam* the brother (own and collateral alike) is not supposed to see, talk to, or be in the same room with his sister. This involves considerable inconvenience, for, if the mother is dead and there is no one of *her generation* living, a man loses all touch with the family, because his sisters and women of that generation may not speak to him, and he may not go near them. In such cases, it is customary

[P. 52]

CHAPTER III.

THE SUDRAS OF COCHIN.

A. THE HIGH CASTE SUDRAS (NAYARS)

(Continued).

592 The Nayars follow the *marumakkathâyam* law of succes-
613 Inheritance. sion, *i. e.*, the law which regulates succession
[611] through the female line. The senior male member called the *kâranavan* is entitled to the full possession of the property, and is absolute in its management. The junior members, on the other hand, have a claim to residence and maintenance in the family house. They cannot call for an account except as an incident to a prayer for the removal of the manager for gross misconduct, nor claim any specific share of the income, nor even require that the maintenance provided for them should be in proportion to the income of the *tarawâd*. An absolute discretion in this direction is vested in the manager who is the legal guardian of every member of the family.[1] He is not accountable to any member in the *tarawâd* in respect of its income, nor can a suit be maintained for an account of the *tarawâd* property in the absence of fraud on his part. He is under no obligation to support any member of his *tarawâd* by his own labour or from his self-acquisitions. The only rest-
[425] raint on him in the management is, that he cannot alienate the lands of the family except with the consent of all the other members and without proper necessity.[2] If a family has so far increased in the number of its members that they cannot conveniently live under the same roof any longer, it divides itself with the consent of the senior member into *tâvazhis* to each of which is assigned a portion of the property for maintenance, and such *tâvazhis* may reside in separate houses or farm-houses belonging to the family and appropriating from the lands newly assigned to them an income sufficient to maintain themselves. In the partition of

1. Vide Mayne's Hindu Law, sec. 268.
2. I. L. R. II, Mad. 328.

9:Iyer E-4, 5 (ca. 1902-1906)1912
AWll Kerala AWll
Nayar

175 The
564 stolen property went to the ruler of the State. If the stolen pro-
685 perty was discovered after the escape of the thief, it was returned
[643] to the owner after a certain number of days, and a fourth part
[425] was appropriated by the State. If, however, a thief refused to
[695] confess his guilt, he was confined for a period of eight days during which every method of torture known to the keepers of the prisons was tried to extort his confession. If he continued in reiterating his innocence, it was left to the accuser to elect
695 whether he should be let off or forced to undergo trial by ordeal.
175 In the latter case, on an auspicious day, the accused would be
685 allowed to bathe and recite his daily prayers, after which he was
564 conducted to the idol in the temple. Before the idol he swore that he had not committed the theft nor did he know the guilty person, and plunged his two fingers up to the middle joint into a caldron of boiling oil. If he was burnt, he was accounted guilty of the crime; if unhurt, he was liberated. Another form of proving the guilt or innocence of a prisoner who would not confess his crime, was to make him thrust his hand into a mantle in which a sacred and poisonous snake had been wrapped and force him to lift it out. If he was bitten, he was guilty. A third form was the wading through a tank full of alligators before a pagoda at Palliport, fifteen miles north of
175 Cochin, and if he survived he was considered innocent."[1] Con-
686 cerning the procedure against the debtors, a curious custom seems to have prevailed, which is thus described by *Varthema*:—

"Let us suppose the case that some one has to pay me twenty-five ducats, and the debtor promises me to pay them many times and does not pay them. I, not being willing to wait any longer, nor to give him any indulgence, shall take a green branch in my hand, shall go softly behind the debtor, and with the said branch shall draw a circle on the ground surrounding him; and if I can enclose him in a circle, shall say to him these words three times: 'I command you by the head of the Brahmans and the king that you do not depart hence, until you have paid me and satisfied me as much as I ought to have from thee,' and he will satisfy me or truly he will die without any other guard, and should he quit the said circle, the king will put him to death."

175 "It has been already said, that the nobles enjoyed ex-
564 emption and privileges, and that they could not be taken and
681 put in irons; but if a noble were to rob or kill any one or a cow or to sleep with a woman of low caste or of the Brahmans

1. Letters from Malabar by J. C. Visscher, pages 68-69.

9:Iyer E-4, 5 (ca. 1902-1906) 1912
AWll Kerala AWll
Nayar

Ucharal is the date on which all agricultural leases should expire, and demand for surrender of property should not be made at any other time, but the courts, by a liberal interpretation, have extended the term up to the day of *Vishu*. Special *Ucharal* festivals are held at Cherpulasseri in the Walluvanad Taluk and near Shoranur, at which straw models of cattle are taken in procession to the temples of Bhagavati.

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425
[692]
[184]

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10:Nakane E-5 (1955-1956) 1962 AWll Kerala AWll
Nayar

[Marayil Tarwad]

613 The increase in the establishment of paternal elementary families gradually
425 split the *tarwad* into pieces, lessening the function of the *tarwad*. This Marayil
175 *tarwad* finally divided its property between individual members in 1944, as did
182 many *tarwad* in this period. This was forty-seven years since the first partition in 1898, and this period saw the disintegration of this *tarwad*.

613 The members of the fourth and fifth generations in the Diagram make up
175 the transitional period: they had the *karanavan* as the head of the *tarwad* and at
182 the same time they played a role of the husband/father as in a patrilineal family. Their duties and obligations were transitional from those of the *karanavan* to
[593] those of the father. Though by law then the *karanavan* was the legal guardian of
[429] the members of a *tarwad*, actually the father who lived with his children was already *de facto* guardian of his children. These individuals were pulled in their obligations and duties between their matrilineal kin and their wives and children. In fact they differentiated their roles according to the economic and residential circumstances in which they were involved, though the degree of differentiation differed from individual to individual.

613 When the fifth generation were in their youth, the *karanavan* of the *tarwad*
593 was *15*. According to the Nayar rule the duty of the fostering and educating
175 these members should be performed by *15*. However, in actuality among these
182 members, those who had been given a higher education by the *karanavan* were sons of *13* and *14* (*31*, *32*, *33*, *36* and *39*), while that of the sons of *12* (*25*, *27*, *28* and *30*) was given by their father. The latter's case is indeed the result of the father's economic ability and his affection towards his children whom he lived with. Yet this father, on the other hand, made also a considerable economic contribution to the members of his own *tarwad* as the *karanavan*. Thus such a man played the two roles of father and *karanavan* at the same time.

613 Such behaviour and contributions created ambivalent psychological
602 inclinations among his descendants through his wife as well as through his sisters. For example, the descendants of *12* who live now partly on property left by
421 *12*'s husband, tend to complain that their grandfather's sisters' daughters who
175 live in the house built by *12*'s husband, are enjoying property left by their
182 grandfather. They said that "they are enjoying our grandfather's property," a situation reasonable from the point of view of the working of the matrilineal system, since "our grandfather" is "their maternal uncle." Here we see an interesting fact that they think in terms of the father (grandfather): "the father (grandfather) is of ours." At the same time, they have a tendency to expect and depend on the economic help from *32* and *27*, who are their matrilineal kin. In fact *57* after the death of her father, was economically helped by *32* and (27), which she took for granted. Among these members at the transitional stage, a confusion of rights and obligations is obvious.

613 In such an unstable situation involving ambivalent elements, what gave
582 them a certain satisfaction or solution was cross-cousin marriage. The marriage
175 of *53*, whose wife is his classificatory cross-cousin brought satisfaction to both
182 matrilineal groups (Marayil and Kallamparanbal), because by this marriage both parties would have a chance to enjoy, and exercise rights on, the property

13:Thurston & Rangachari E-4, 5 (no date) 1909
AW11 Kerala AW11
Nayar

of drums, and cannonade of the little mortars. All those who are present are supposed to be fed from the temple. There is a large crowd. On the morning of the fifth day, a man of the washerman (Vannān) caste will announce to the neighbours by beat of tom-tom that there will be a procession of Bhagavati issuing from the gates of the temple, and passing round about. Like all those who are in any way connected with the temple, this man's office is hereditary, and he lives to a small extent on the bounty of the temple, *i.e.*, he holds a little land on nominal terms from the temple property, in consideration for which he must fulfil certain requirements for the temple, as on occasions of festivals. His office also invests him with certain rights in the community. In the afternoon of the fifth day, the Vannān and a Manūtan, the one following the other, bring two umbrellas to the temple; the former bringing one of cloth, and the latter one of cadjan (palm leaves). I am not sure whether the cloth umbrella has been in the possession of the Vannān, but think it has. At all events, when he brings it to the temple, it is in thorough repair—a condition for which he is responsible. The cadjan umbrella is a new one. Following these two as they walk solemnly, each with his umbrella, is a large crowd. There are processions of Bhagavati on the elephant encircling the temple thrice in the morning, at noon, and at night. Early on the sixth day, the headman of the Mukkuvans (fishermen), who by virtue of his headship is called the Arayan, together with the blacksmith and the goldsmith, comes to the temple followed by a crowd, but accompanied by no orchestra of drums. To the Arayan is given half a sack of rice for himself and his followers. A silver umbrella belonging to the temple is handed over to him, to be used when